6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

829 It may be said without fear of exaggeration that since the death of Engels, the master theoretician Lenin, and after Lenin, Stalin and other disciples of Lenin, have been the only Marxists who have advanced the Marxist theory and who have enriched it with new experience in the new conditions of the class struggle of the proletariat.[4]

This trend of thought, dictated by the determination to perpetuate themselves in power, led the Bolsheviks to reinterpret the philosophy of dialectical materialism and determinism. Con-
828 trary to early Socialistic doctrines the ruling Bolshevik faction
● 153 put forward the claim that by a correct manipulation of man's environment, his behavior and nature can be easily changed to suit predetermined objectives. The "unity of Marxist-Leninist theory and practice," the Bolsheviks say, enables them to know how and in what direction the events "ought to develop."

The Bolshevik design is, therefore, to develop a "new type of man" more amenable to submission and control. "We make tractors, but also want to make new men," they say, "since man can consciously change nature in the direction needed by him."[5]
827 Therefore the chromosome theory of heredity according to which heredity depends upon the genes which cannot be controlled, had to be denounced as heresy from the point of view of Marxism-Leninism.[6] Instead, the Michurin-Lysenko theory according to which environment determines heredity ("hereditary transmission of individual characteristics acquired by the organism under the conditions of its life") was proclaimed as "the only scientific principles."[7] Thus since the physical environment becomes amenable to control, the hereditary characteristics of man could be planned in advance, according to these ideas.

Supported by such theories and encouraged by Party policies, some Soviet scientists advanced the claim to have been able to "conquer nature." They stated that they have shown the way how it is possible to produce "new species" under a planned change of environmental conditions.[8] Other Soviet scientists have initiated studies which are expected to lead to the "transformation of dead matter into living cells."[9] In like manner, the official endorsement of Pavlov's school in physiology has been prompted by the hope that studies of the functioning of the

6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

animal brain might lead to the knowledge of how to control the human brain.[10]

Thus Marxian theory of dialectical materialism and determinism has been revised to allow the Bolshevik ruling hierarchy to control "matter" so as to affect events in a direction which seems to be most desirable from the point of view of the perpetuation of their regime. In the same manner the Marxian theory of "ideological superstructure" has been revised to suit Bolshevik needs. Morals and ethics, esthetics, character, thought and feelings are now to be planned in advance by an appropriate control of social surroundings and environmental influences in accordance with the decrees of the Central Committee of the Communist Party in Moscow. The Bolsheviks now say that "the best qualities in man are those that are planned beforehand and are inculcated into him."[11]

Contrary to earlier Marxian doctrines the Bolsheviks now state that even when social roots of certain habits or ideas are eliminated "men's minds lay behind social actuality."[12] They claim now that "Subjective factors play a decisive role in turning possibility into reality." It is therefore necessary to influence human minds and eradicate "tenacious survivals of the past,"[13] by a planned and deliberate action even in a Socialistic society which is already transforming itself into a Communistic society.

The basic principle in this planned shaping of human thought and feeling is that human personality should be molded in a way which best suits the political needs of the Bolshevik hierarchy. Hence morals and ethics, literature and art, economic activities as well as private lives must be politicized. Just as earlier the Anarchists had subordinated ethics and morals to the need of the revolution, so now, according to Bolshevik philosophy, "that is moral which causes the Communist system to triumph."[14] Morals and ethics depend upon the question of "our political needs"; they stem "from our requirements in the building of socialism."[15] In the same manner the fundamental task of art and literature is said to consist in propagating "supreme devotion to the Soviet regime":

6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

group which claims perfection and monopoly on Truth cannot afford to lay itself open to any fundamental criticism of its accomplishments. Figures are therefore manipulated so as to achieve the desired effect.[22] "In the land of the Soviets statistics have become a weapon for Socialism and Communism," the Bolsheviks say.

II

Shaping of the "new man" must begin early in his childhood. To answer to this need, the schools have become in the Soviet system one of the fundamental instruments of character molding in the hands of the ruling faction. Special measures must be applied by educators to fashion character since "the life itself would not do it," the Bolsheviks say. The schools in the Soviet society have therefore a twofold objective. The first is to develop in each and every child psychological traits which are considered most desirable from the point of view of the perpetuation of the Soviet system and Bolshevik rule. The other is to develop needed skills and to train specialists which are of fundamental importance in a system of total control, such as experts in conspiracy, political organization and agitation, in overseeing, in vigilance and violence.

In a thoroughly regimented society training in unconditional obedience and in identification with and dependence upon the leader is of paramount importance. Such personality traits, already rooted in the Russian social and political structure, are being reinforced by the system of training in the Soviet schools whose pedagogical principles in their essentials do not differ from the precepts of the Domostroy. "From early years we must educate children so that a state of discipline will remain as their permanent possession," says a textbook on Soviet pedagogy.[23] "This discipline must be *firm*, that is, unquestioned obedience and submission to the leader, the teacher, or the organizer . . . " Submission to the will of the leader "is a necessary and essential mark of discipline."[24]

According to these pedagogical ideas the teacher does not coax pupils, he *demands* obedience.[25] The teacher is expected to be "authoritative and strict." Whenever necessary he must give

6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

establish the strictest military discipline within its own ranks. The experience of the Russian Communist Party . . . has proved that the victory of the worker is impossible without a severe discipline . . . and unconditional subordination of subordinate units to the decision of those above them, and a strong Party central organ, whose decrees are binding upon all the leaders of Party life . . .[36]

In this manner, the principles of absolute dominance, unconditional obedience and ruthless discipline rooted in the political traditions of Russian society and reinforced by the structure of Bolshevik power were extended to all the parties on which the Bolsheviks imposed their control. In the same manner, also, the traditional filial attitudes of reverence, gratitude, love and humility have been established in relations of these parties to the Communist Party of the Soviet Union. Accordingly also, destructive aggression became one of the fundamental orientations of these parties. The Communist parties have been encouraged to use all means at their disposal, "including force of arms" in order "to overthrow the international bourgeoisie,"[37] and to "lay low the exploiters . . . completely defeat them . . . crush their resistance. . . ."[38]

As a result, the language of these parties, like that of Bolshevism, stresses hatred, destruction and war. For instance, in the Theses and Statutes and in the Program the emphasis is on extreme hostility expressed in many stereotyped phrases, such as "hatred and relentless aggression," "pitiless struggle," "persistent and merciless denunciation," "merciless contempt," "stubborn, armed and ruthless fight," "fierce and decisive battles," "ruthless war." These means against the "mortal enemy" are said to be necessary in order "to destroy the apparatus of the bourgeoisie," and to bring about the "violent overthrow" of bourgeois power, "at whatever cost." Each Communist party is expected to foster hatred and destructive aggression by all means of propaganda and agitation. The Communist press in all countries and popular Communist songs are especially significant in this respect.

Since the Communist parties outside the Soviet Union, just as the Bolshevik Party itself, stress hatred, pitilessness and destruction, they tend to attract into their ranks people who for one